1: Ray E-5 (1928-38) 1939 Plateau

776 community. His talents are known to himself and to others, and his
787 character likewise. The type of activity which is to predominate in his
869 life is usually fixed. None of these factors could have been determined by the person's guardian spirit experiences for they had not even been thought of since puberty. When recalled after this period of forced forgetting the details of the experiences are naturally, without conscious falsification, reconstructed to fit the situation in which the individual finds himself established. The true situation is probably this: the spirit or spirits do not return (are not recalled) until the person is firmly established in life.[6]

533 The return of one's spirit is marked by a feeling of lonesomeness
756 or despondency. A shaman "removes" or "captures" the spirit, holds
776 it to his ear to "hear" the song, and returns it to the patient. The song
787 is first sung, or started, by the shaman; the patient then sings alone. Shamans are thus indicated as the effective composers of spirit songs.[7]

The type of power one receives is not the result of a specific quest objective nor correlated with the particular spirit received. Any strong spirit is capable of supplying the help required for success in any activity, including shamanism. But some spirits are consistently weaker than others; these spirits seldom presume to convey shamanistic talents, and even in other activities the help given is limited in degree.

776 Among the Kutenai the above picture is considerably modified. The
787 range of spirits is even wider, including many inanimate objects and heavenly bodies, but not mythological characters. But these spirits appear in strikingly different form. For the most part they retain their animal-like appearance in contact with man, though to youths they may appear as young men or women. Spirits are generic or specific, the former predominating.

All boys and some girls observe the quest, but adults are also privileged to obtain power. Adults, however, are less frequently successful than youths. The Kutenai quest is not of a single night's duration, except rarely. The suppliant prolongs the quest until success is achieved. This seldom requires longer than seven days. If the pursuit proves wholly fruitless a second attempt may be made at a later time. Before departing on his quest, the vision-seeker is sometimes smudged

[6] Cf. Spier and Sapir, *Wishram Ethnography*, p. 238.

[7] This aligns with Radin's notion that shamans are the effective formalizers of religion in America (*Religion of the North American Indian*).

1: Ray E-5 (1928-38) 1939 Plateau

over a fire of juniper. As among the Sanpoil, he receives an object to carry, but in this case it is highly symbolic. It represents a specific animal and aids in obtaining power from that animal. It is carried on a string around the neck and only occasionally deposited at the destination. Usually it is kept throughout life.

As suggested by the use of the symbol, particular spirits are often sought, the selection being made by the father. The spirit chosen is not uniformly one of those possessed by the parent, however. This links with specific statements that spirits are not hereditary. Further, a particular spirit always conveys a specific type of power. This suggests that in effect the search is directed toward a type of power rather than a specific spirit. It also indicates a wide divergence from the Sanpoil pattern.

Throughout the quest a fast is maintained. This parallels Sanpoil practice but the functional significance is slight in the latter case because of the brief duration. The Kutenai suppliant visits a definite spirit locale in the mountains or on the prairie but does not pile rocks except at the one spot where success is achieved. Diving in lakes is practiced with the definite anticipation of finding a spirit below. Caves are used for shelter and sought as possible spirit locales.

The Kutenai vision pattern exhibits several new elements. The experience may come in either a dream or a vision. The spirit, in the guise of animal or youth, appears, disappears, and reappears in various quarters. The conversation is less formalized than with the Sanpoil but instructions are given and promises made. A song is invariably conferred. Indeed, in some cases the spirit does not appear at all; only a song is heard. In this event the song conveys the nature of the power and the identity of the spirit. The spirit, or the song, is conceived as actually entering the visionary's body at a particular spot, causing a sort of hypnotism. Thenceforward the spot is sacred. When the individual wishes help he taps the spot and thus calls his guardian. To others the spot is tabu. Actual communion with the spirit is infrequent subsequent to the quest, but upon such occasions the spirit carries his charge back to the site of first contact.

The song is all important and all-sufficient to the experience. No dance step, animal cry, nor symbol is given to the visionary.

Unsought reception of spirit power is frequent among the Kutenai, not rare as with the Sanpoil. It is not essential that such power be accepted.

5: Bancroft H-4 (no date) 1883 Plateau

The Colvilles have a game, alkollock, played with spears. A wooden ring some three inches in diameter is rolled over a level space between two slight stick barriers about forty feet apart; when the ring strikes the barrier the spear is hurled so that the ring will fall over its head; and the number scored by the throw depends on which of six colored beads, attached to the hoop's inner circumference, falls over the spear's head.[185] The almost universal Columbian game of guessing which hand contains a small polished bit of bone or wood is also a favorite here, and indeed the only game of the kind mentioned; it is played, to the accompaniment of songs and drumming, by parties sitting in a circle on mats, the shuffler's hands being often wrapped in fur, the better to deceive the players.[186] All are excessively fond of dancing and singing; but their songs and dances, practiced on all possible occasions, have not been, if indeed they can be, described. They seem merely a succession of sounds and motions without any fixed system. Pounding on rude drums of hide accompanies the songs, which are sung without words, and in which some listeners have detected a certain savage melody. Scalp-dances are performed by women hideously painted, who execute their diabolical antics in the centre of a circle formed by the rest of the tribe who furnish music to the dancers.[187]

whole stud, his household goods, clothes, and finally his wives; and a single heat doubles his fortune, or sends him forth an impoverished adventurer. The interest, however is not confined to the individual directly concerned; the tribe share it with him, and a common pile of goods, of motley description, apportioned according to their ideas of value, is put up by either party, to be divided among the backers of the winner.' *Stevens*, in *Pac. R. R. Rept.*, vol. i., pp. 404, 412. 'Running horses and foot-races by men, women and children, and they have games of chance played with sticks or bones;' do not drink to excess. *Parker's Explor. Tour*, pp. 237, 406. *Lewis and Clarke's Trav.*, pp. 557; *Franchère's Nar.*, p. 269.

[185] *Kane's Wand.*, pp. 310–11.

[186] The principal Okanagan amusement is a game called by the voyageurs 'jeu de main,' like our odd and even. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, p. 463. It sometimes takes a week to decide the game. The loser never repines. *Ross' Adven.*, pp. 308–11; *Stuart's Montana*, p. 71.

[187] Among the Wahowpums 'the spectators formed a circle round the dancers, who, with their robes drawn tightly round the shoulders, and divided into parties of five or six men, perform by crossing in a line from one side of the circle to the other. All the parties, performers as well as spectators, sing, and after proceeding in this way for some time, the spectators join, and the whole concludes by a promiscuous dance and song.' The Walla Wallas 'were formed into a solid column, round a kind of hollow

5: Bancroft H-4 (no date) 1883 Plateau

276 All are habitual smokers, always inhaling the smoke instead of puffing it out after the manner of more civilized devotees of the weed. To obtain tobacco the native will part with almost any other property, but no mention is made of any substitute used in this region before the white man came. Besides his constant use of the pipe as an amusement or habit, the inland native employs it regularly to clear his brain for the transaction of important business. Without the pipe no war is declared, no peace officially ratified; in all promises and contracts it serves as the native pledge of honor; with ceremonial whiffs to the cardinal points the wise men open and close the deliberations of their councils; a commercial smoke clinches a bargain, as it also opens negotiations of trade.[188]

177 231 182 The use of the horse has doubtless been a most powerful agent in molding inland customs; and yet the introduction of the horse must have been of comparatively recent date. What were the customs and character of these people, even when America was first discovered by the Spaniards, must ever be unknown. It is by no means certain that the possession of the horse has materially bettered their condition. Indeed, by facilitating the capture of buffalo, previously taken perhaps by stratagem, by introducing a medium with which at least the wealthy may always purchase supplies, as well as by rendering practicable long migrations for food and trade, the

535 square, stood on the same place, and merely jumped up at intervals, to keep time to the music.' *Lewis and Clarke's Trav.*, pp. 526, 531. Nez Perces dance round a pole on Sundays, and the chiefs exhort during the pauses. 533 *Irving's Bonneville's Adven.*, pp. 101–2, 245. In singing 'they use *hi, ah,* in constant repetition,.....and instead of several parts harmonizing, they only take eighths one above another, never exceeding three.' *Parker's Explor. Tour*, pp. 242–3. 'The song was a simple expression of a few sounds, no intelligible words being uttered. It resembled the words *ho-ha-ho-ha-ho-ha-ha-ha*, commencing in a low tone, and gradually swelling to a full, round, and beautifully modulated chorus.' *Townsend's Nar.*, p. 106. Chualpay scalp-dance. *Kane's Wand.*, p. 315. Religious songs. *Dunn's Oregon*, pp. 338–40; *Palmer's Jour.*, p. 124.

276 [188] De Smet thinks inhaling tobacco smoke may prevent its injurious effects. *Voy.*, p. 207. In all religious ceremonies the pipe of peace is smoked. *Ross' Adven.*, pp. 288–9. *Parker's Explor. Tour*, p. 286; *Hines' Voy.*, p. 184. 'The medicine-pipe is a sacred pledge of friendship among all the northwestern tribes.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 220.